OCTOBER 1932

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The Bishop's Sermon
The Enthronement
The King's Mandate
The Archbishop's Certificate

A Diocesan Magazine of the Anglican Church in Jerusalem and throughout the Holy Land, Transjordan, Syria and Cyprus

Editor: ARCHDEACON STEWART, St. George's Close
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CALENDAR FOR OCTOBER, 1932.

Saturday 1st. Remigius, Bishop.

SUNDAY, 2nd. **Nineteenth Sunday after Trinity.**
Preachers at St. George's:-
10 a.m. The Bishop.
6.30 p.m. The Chaplain.

Thursday, 6th. Faith, Virgin and Martyr.

SUNDAY, 9th. **Twentieth Sunday after Trinity.** St. Denys, Bishop and Martyr.
Preachers at St. George's:-
10 a.m. The Chaplain.
6.30 p.m. The Chaplain.

Thursday, 13th. Translation of King Edward the Martyr.

SUNDAY, 16th. **Twenty-First Sunday after Trinity.**
Preachers at St. George's:
10 a.m. (Hospital Service) Archdeacon Stewart.
6.30 p.m. The Chaplain.

Monday, 17th. Etheldrede, Virgin.

Tuesday, 18th. **Saint Luke the Evangelist.**
Celebrations of Holy Communion at 7 and 8 a.m.

SUNDAY 23rd. **Twenty-Second Sunday after Trinity.**
Preachers at St. George's:-
10 a.m. The Rev. E. W. Hamond.
6.30 p.m. The Chaplain

Tuesday, 25th. Crispin, Martyr.

FRIDAY, 28th. **Saint Simon and Saint Jude, Apostles, Martyrs.**
Celebrations of the Holy Communion at 7 and 8 a.m.

SUNDAY, 30th. **Twenty-Third Sunday after Trinity.**
Preachers at St. George's:-
10 a.m. The Chaplain.
6.30 p.m. The Chaplain.

Monday, 31th. *Fast.*

SERVICES AT SOUTHWEST JERUSALEM.

The services will be resumed in the month of November, when new arrangements will have been considered.

SERVICES AT SAINT GEORGE'S.

SUNDAYS. Holy Communion, 7 and 8 a.m. (also 11.15 a.m. on the first Sunday in the month). Mattins and Sermon, 10 a.m. Evensong and Sermon, 6.30 p.m.

WEEKDAYS. Mattins and Holy Communion, 6.45 a.m. daily. Evensong, 7 p.m.

SERVICES AT CHRIST CHURCH.

SUNDAYS. Holy Communion 7.30 a.m. (also 11 a.m. first and third Sundays, and 7 p.m. last Sunday in the month.)
Morning Prayer and Sermon, 10 a.m.
Young People's Service, 3.30 p.m.
Evening Prayer and Sermon, 6 p.m.

WEEKDAYS. Holy Communion, 7.30 a.m. on Saints' Days.
Morning Prayer, 7.45 a.m.
Evening Prayer, 6.45 p.m. (Saturday 6.30 p.m only).

Sermon Preached by the Anglican Bishop in Jerusalem

at his Enthronement Service.

Bidding Prayer

Ye shall pray for Christ's Holy Catholic Church, the congregations of Christian people dispersed throughout the world:

Ye shall pray for the King's most excellent Majesty, our Sovereign Lord, George, King of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, Emperor of India, Defender of the Faith:

Ye shall also pray for our gracious Queen Mary, Edward, Prince of Wales, and all the royal family:

Ye shall also pray for the King's most honourable Council, for the High Commissioner for Palestine, and for all who have this land to govern:

Ye shall also pray for the Ministers of God's Holy Word and Sacraments, as well Patriarchs, Archbishops, and Bishops, as other Pastors and Curates:

Ye shall also pray for those leaders, religious and civil, to whom is committed the welfare and good estate of the Moslem and Jewish people of this land:

That all and every of those, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his people, remembering the account that they must make.

Also ye shall pray for the whole commons of this land, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another.

Finally, let us praise God for all those who are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting:

Saying *Our Father . . . but deliver us from evil. Amen.*

* * *

Brethren, in the Bidding Prayer that has just been used you were invited to praise God for all those who are departed this life in the faith of God. This bidding is peculiarly suitable for us this morning for it provides the opportunity to remember before God with thankfulness the life and work of Rennie MacInnes, my predecessor in this office. Of this very life and work, His Grace the Archbishop of Canterbury said at the Annual Meeting of the friends of the Diocese — the last at which the Bishop presided — how much he was impressed with the Bishop's work. His Grace drew attention to the long list in the Annual Report of those Churches which send their contributions to the work of the Jerusalem and the East Mission. He considered it a remarkable picture not only of the spread of the Anglican Communion but of the representation of that great body of Christendom by the Anglican Bishop in Jerusalem. He said "I want to stress that because it shows how fully the Bishop is regarded by the Anglican Communion throughout the whole world as its representative in that special focus of the religious life of Christendom, as the representative of that great body which is being so marvellously widened and extended by the Providence of God." You have further heard this morning that His Grace has appointed me to succeed one whom I revere with deep affection and one whose work will ever be remembered not only in this diocese but also in Egypt, over which he had at one time episcopal supervision. Here I would point out that episcopal supervision has been given to me, and in that sense imposed, by His Grace the Archbishop of Canterbury over Iraq. Consequently, as a mark of friendship and good will we are devoting our Thankoffering this morning to the work of building a church in Baghdad.

As I used this Bidding Prayer another figure passed before my mind — a former High Commissioner — Field Marshal Lord Plumer. He was High Commissioner at the time that Wycliffe Hall paid its first visit to this land. He came in person to have tea with us at the Jerusalem Men's College and spoke to our men on what he considered the duties and functions of a clergyman. As our men met him and members of Government Departments

from time to time during that month — which was just after the earthquake of 1927 — they were deeply impressed not only with the personal kindliness and chivalrous behaviour of the High Commissioner towards them but with the efficiency and effectiveness of the British Administration. Our men had expected to see and learn many things during their term in Palestine Special lectures were given them on many subjects to prepare them for what they might meet, but naturally no lecture was provided, no talk given, on the British administration, and our men rejoiced to find it here. They had never before lived in a country administered on behalf of others by their kith and kin; they were proud, and justly so, of the work of their fellow-countrymen ; and no occurrence in the future could efface their lasting impression of a wise, beneficient and efficient administration. This is simply a statement of fact, and as such needs no comment from me.

I had the honour of attending the funerals of both Bishop MacInnes and of Field Marshal Lord Plumer. I do not know which of the services moved me more deeply: the one on a winter's day, the other on a summer's morning ; the one in a country church and the other in Westminster Abbey; the one splendid in its simplicity, the other splendid in its dignity: both typical of the honour paid by Britishers to those who have served in sincerity and humility their fellow-men and especially of the respect elicited from those who knew they had served their God as true followers of Jesus Christ who perfectly revealed the Father to us men. I desire to pay my respects to both of them, remembering in particular that it was Bishop MacInnes who first brought me out here in 1927. May I quote from words written on another occasion:—

"Because of you we will be glad and gay,
Remembering you, we will be brave and strong;
And hail the advent of each dangerous day,
And meet the last adventure with a song. . . .
We know you know we shall not lag behind,
Nor halt to waste a moment on a fear;
And you will speed us onward with a cheer,
And wave beyond the stars that all is well."

'Tis death that's dead, not they.

My text is from the sixth chapter of St. John, verses 5 to 13, the Feeding of the Five Thousand. (The passage was read in full. J. F.) Here we have the survey of a great problem — people in need of daily bread — a problem which is as great to-day as it was in the time of Our Lord. In this survey there is the question, "Whence are we to buy bread that these may eat?" It is the type of question which is asked to elicit informatoin and in the asking of the question there is also the assurance of the knowledge of what would be best. The reply is one of calculation, swift and clear, but is of negative rather than positive character. Clearly there is also co-operation between Our Lord and His disciples, and Andrew, Simon Peter's brother, helps to solve the difficulty by pointing to a lad here which had 5 barley loaves and 2 small fishes. Yet in doing so there is a rhetorical question expressing a doubt. "What are these among so many?" None the less the command of Our Lord to make the people sit down was obeyed, not only by the disciples but by the people. The solution of the problem is in the hands of Our Lord, who took the loaves and fishes and having given thanks He distributed them. The supply for the need is ample — "as much as they would". There is a further command, to gather up the broken pieces that remain that nothing be lost. The broken pieces are not crumbs but what remained over, so there is provision for the future. Here we have, as in all questions before us, the Providence of Our Father, the assurance of His knowledge, the conviction that He will supply, the generous provision, the giving of thanks. "There is a lad here." As in the narrative Our Lord takes what there is and who there is and uses these in so far as they are willing to believe. The problems before us are great but no one has been faced with a problem as great as that of Our Lord in redeeming the world. In facing the tasks before us we have the assurance of His provision and of His knowledge and the conviction that through His Holy Spirit the supply will be given.

The Bishop's Enthronement

The ceremony of enthroning the Right Reverend George Francis Graham Brown as Bishop in his Cathedral Church, and installing him as Dean in the Collegiate Church of St. George the Martyr, took place on the morning of September the 29th, the Feast of St. Michael and All Angels. The accommodation of the Church was exhausted long before the time appointed for the Service, the most conspicuous element among those present being members of the Palestinian Anglican congregations.

In the Sanctuary were the locum tenens of the Patriarch of the Holy Orthodox Church in Jerusalem, Archbishop Kaladion of Ptolomais, with his attendant, Archimandrite Kyriakos, Guardian of the Holy Sepulchre; the Armenian Patriarch, Archbishop Torkom, with his attendant Vartabed, the Rev. Cyril Israelian; Basilios, Bishop of the Coptic Church in Jerusalem, and the local heads of the Syrian Orthodox (Jacobite) Church, and the Abyssinian Church, and Archbishop Anastasy of the Russian Ecclesiastical Mission.

Immediately outside the Sanctuary were Dr. E. Rhein, the Propst of the Lutheran Church in Jerusalem, and Dr. J. C. Strathearn, Warden of the Hospital of St. John, representing the Order of Knights Hospitallers of St. John of Jerusalem. In the adjoining Chapel of the Order of St. John were the attendants of the representatives of the Oriental Churches.

In the congregation were H. E. the High Commissioner, Lieut. Gen. Sir Arthur Grenfell Wauchope, accompanied by his A.D.C., and by the officer commanding the naval squadron anchored in the Haifa Harbour, members of the Executive Council, the District Commissioner Jerusalem District, Heads of Departments, Senior Government officials, the Acting Mayor of Jerusalem, a representative of the Franciscan Custos, the Consular Corps, and Major Brown, M.C., officer commanding the 1st Bn Middlesex Regiment. Besides the large Christian congregation, there also attended leading members of the Moslem community, the Grand

Rabbi of the Sefardi Jewish community, members of the Palestinian Zionist Executive, the Jewish National Council, and other Jewish notables.

The choir for the occasion (as at Evensong the preceding day) was drawn from the choirs of the three Jerusalem Anglican Churches: Christ Church, St. Paul's and St. George's.

At 9.15 the main procession entered the West Door of the Cathedral and took its position in the Chancel, the procession comprising Cross-bearer, followed by the Lay-readers, Banner-bearer, the Clergy of the Diocese, the Church Wardens, the Rev. G. L. B. Sloan, as Representative of the Church of Scotland, the honorary Canons, Archdeacon Swan, representing the Diocese of Egypt, the Rev. T. S. B. F. de Chaumont, the Archdeaconry of Cyprus, and Squadron-Leader Reed, the Churches in Iraq, and the Canon Residentiary, acting for the occasion as Sub-Dean. The attendance of the Iraq representative (Squadron-Leader G. S. Reed, for ten years before the War a member of the Archbishop of Canterbury's Mission to the Assyrian Christians in Turkish and Persian Kurdistan) was of peculiar interest in view of the new duties entrusted to the Anglican Bishop in Jerusalem of undertaking the spiritual supervision of the Anglican communities in Iraq on behalf of the Archbishop.

After a brief Choir-office the procession left the Chancel and made for the West Door, which had been locked immediately after the Sub-Dean's entrance.

After a dramatic pause, three loud, resonant blows on the iron West Door warned the congregation that the Bishop was awaiting admittance. The Wardens were instructed by the Sub-Dean to open the Door, and there entered the new Bishop, wearing a white cope but without mitre, and preceded by Cross-bearer, Archdeacon, and Chaplain bearing Episcopal Staff, and followed by his Chaplains (the representatives of the Church Missions to Jews, and the Church Missionary Society), and by the Attorney General, Mr. H. H. Trusted, and Mr. A. H. Webb, President of the District Court, Nablus, who acted as Chancellor and Registrar, respectively. The Bishop's procession halted just

within the West Door, and the Bishop's credentials, so to speak, were proclaimed to all present.

Archdeacon Stewart, acting as Installant, delivered to the Acting Chancellor the King's Mandate, which gave authority to the Archbishop of Canterbury to consecrate a Bishop for service in foreign parts. This was read by the Chancellor in English, and then, by virtue of its official nature, translated into Arabic and Hebrew, the two other official languages of the country. This was followed by the Archbishop's "Certificate of Consecration," read in English by the Installant, and again in Greek, Arabic and Hebrew, The reason for the proclamation of this Certificate in Greek lay in the fact that it was a document of significance to the Holy Orthodox Church, which, a few years ago, put on record its formal recognition of the validity of Anglican Orders.

The Bishop, with the Installant on his right and the Sub-Dean on his left, was then escorted to the Chancel steps, where the Bishop knelt down. After the Choir had sung the short anthem

"God be in my head
And in my understanding"

the Bishop petitioned "to be inducted, installed, and enthroned, with full Episcopal Rights in the Collegiate Church of St. George, Jerusalem, into the real actual and corporal possession of the Bishopric of the Church of England in Jerusalem." The Sub-Dean thereupon imposed the oaths

a) of fidelity to the Collegiate Church of St. George and to the Church in the Diocese;
b) of assent to the Anglican doctrinal formularies; and
c) of allegiance to the King.

A fourth declaration was that the Bishop, in his capacity as Dean, would be faithful to and would defend the rights of the Collegiate Church and its Chapter.

The Sub-Dean and Installant then led the way to the Sanctuary, and all knelt during the singing of the *Veni Creator*. Special prayers were said by the representative of the Archdeaconry in Cyprus, by the representative of the Episcopal Church in America, by a representative of the Church Missions to Jews

(the collect for St. Peter's Day, in Hebrew), and by a representative of the Church Missionary Society (the collect for St. Simon and St. Jude's Day, in Arabic).

The Bishop was then formally enthroned by the Installant, and, during the singing of Psalm 133, all the Anglican Clergy present in the Chancel, and the Lay-readers, passed before the throne, "saluting and making an act of recognition to the Bishop." The Bishop, with Pastoral Staff in hand, gave his blessing. Then followed a brief allocution to the Clergy.

There followed a brief sermon to the people, which the Bishop prefaced by references to his predecessor in office, the late Dr Rennie MacInnes, and to a former revered High Commissioner, the late Lord Plumer. The Sermon ended, the Bishop was taken by the Sub-Dean and installed as Dean of the Collegiate Church.

The Bishop proceeded to the Sanctuary and there presented the offerings of the Congregation, which had been specially invited towards the furtherance of the Church's work in Baghdad, now a special trust imposed on the Bishop.

After a concluding hymn of thanksgiving the Bishop led the procession out of the Cathedral.

Subsequently in the Cloisters, in front of the Bishop's House, a photograph was taken of a group which included the Bishop and his Chaplains, the High Commissioner, the representatives of the Oriental Churches, the representatives of the various other Churches and territories, and others who had taken part in the ceremony.

The King's Mandate

George R. I.

GEORGE by the Grace of God of Great Britain, Ireland and the British Dominions beyond the Seas King Defender of the Faith, Emperor of India, etc, etc.

To the Most Reverend Father in God Cosmo Gordon by Divine Providence Lord Archbishop of Canterbury Primate of England and Metropolitan Greeting. Whereas by "the Bishops in Foreign Countries Act 1841" passed in the fifth year of the Reign of Her late Majesty Queen Victoria Chapter 6 it was amongst other things enacted that it should and might be lawful for the Archbishop of Canterbury or the Archbishop of York for the time being together with such other Bishops as they should call to their assistance to consecrate British subjects, or the subjects or citizens of any foreign Kingdom or State, to be Bishop in any foreign country whether such foreign subjects or citizens be or be not subjects or citizens of the country in which they are to act; and without the Royal Licence for their election or the Royal Mandate under the Great Seal for their confirmation and Consecration and without requiring such of them as may be subjects or citizens of any foreign Kingdom or State to take the Oaths of Allegiance and Supremacy and the Oath of Due Obedience to the Archbishop for the time being: And whereas it is by the said Act further enacted that such Bishop or Bishops so consecrated may exercise within such limits as may from time to time be assigned for that purpose in such foreign countries by Us, spiritual jurisdiction over the Ministers of British Congregations of the Church of England and over such other Protestant Congregations as may be desirous of placing themselves under his or their authority: And whereas it is by the said Act provided that no person be consecrated a Bishop in the manner therein provided until the Archbishop of Canterbury or the Archbishop of York for the time being should have first applied for and should have

obtained our Licence by Warrant under the Royal Signet and Sign Manual authorizing and empowering him to perform such consecration and expressing the name of the person so to be consecrated nor until the said Archbishop has been fully ascertained of the sufficiency of such person in good learning of the soundness of his faith and of the purity of his manners: And whereas you the said Cosmo Gordon Archbishop of Canterbury have humbly applied to Us for Our Licence by Warrant under Our Royal Signet and Sign Manual authorizing and empowering you to consecrate the Reverend George Francis Graham Brown Clerk, Officer of Our Most Excellent Order of the British Empire Master of Arts a British subject to be Bishop of the Church of England in Jerusalem you having certified to Us that you had fully ascertained the sufficiency of the said Reverend George Francis Graham Brown in good learning the soundness of his faith and the purity of his manners Now it is Our Royal Will and Pleasure and We do by this Our Licence under Our Royal Signet and Sign Manual authorize and empower you the said Archbishop to consecrate the said George Francis Graham Brown to be Bishop of the Church of England in Jerusalem And we are graciously pleased to assign Palestine Transjordan Syria and such part of Asia Minor as is not assigned to the Bishop of Gibraltar and the Island of Cyprus as the limits within which the said Reverend George Francis Graham Brown may exercise spiritual jurisdiction pursuant to the said Act subject nevertheless to such alterations in the said limits as We from time to time may be pleased to assign Given at Our Court at Buckingham Palace the fourteenth day of June One thousand nine hundred and thirty two in the twenty third year of Our Reign.

By His Majesty's Command — P. Cunliffe Lister

Archbishop's Certificate of Consecration

COSMO GORDON by Divine Providence Archbishop of Canterbury Primate of All England and Metropolitan To all Christian People, Greeting:

KNOW ALL MEN by these Presents that We the said Cosmo Gordon Archbishop of Canterbury having obtained His Majesty's Licence by Warrant under the Royal Signet and Sign Manual and having called to Our assistance the Bishop of London, the Bishop of Oxford, the Bishop of Gloucester, the Bishop of Ripon, the Bishop in Persia, the Bishop of Gibraltar, the Bishop of Lucknow, the Bishop of Edinburgh, the Bishop of Haarlem, the Bishop of Plymouth, the Bishop of Warrington, the Bishop of Sherborne, Bishop Taylor Smith and Bishop Shaw did on Friday the Feast of St. John Baptist, the twenty-fourth day of June One thousand nine hundred and thirty-two in the Cathedral Church of St. Paul in London admit Our beloved in Christ The Reverend GEORGE FRANCIS GRAHAM BROWN, O.B.E., D.D., a British Subject, of whose sufficiency in good learning soundness of faith and purity of manners We have fully ascertained into the Office of Bishop of the Church of England in Jerusalem and him the said GEORGE FRANCIS GRAHAM BROWN did then and there rightly and canonically consecrate a Bishop according to the manner and form prescribed and used by the said Church He having first in Our Presence taken the Oath of Allegiance to His Majesty the King and of Due Obedience to Us the Archbishop of Canterbury and Our Successors.

IN TESTIMONY Whereof We have caused Our Archiepiscopal Seal to be affixed to these Presents.

GIVEN at Lambeth Palace the day and year above written and in the fourth year of Our Translation.

(Signed) COSMO CANTUAR

The Jerusalem Chaplain's Letter

October of this year ought to be one of the happiest of months in our Church life. We have welcomed our Bishop and Mrs. Graham Brown with our prayers and thanksgiving to God. We have been gladdened by the reappearance of those who have been away for a time, and now those of us who have held the fort during the trying summer months can look forward to the truest refreshment — that of increased vigour in the service of God.

There are three important announcements for this month.

On account of the fact that practically all our regular teachers in the Sunday School are not yet back from leave, it has been found impossible to resume at the usual time. The activities of the School will begin by our assembling at Christ Church on Sunday morning, October 30th, at 11.15 a.m. for a special Children's Harvest Thanksgiving Service. Will you please help to make this widely known, and get the children to bring their usual gifts of fruit and eggs for the poor of Jerusalem. On Sunday, November 6th, we hope to hold the School at the German Church at 11.30 a.m. After very careful consideration, it has been decided not to resume the celebrations of Holy Communion at S. W. Jerusalem during the month of October. The question of a change of plans will have to come up for the Bishop's decision, and no arrangement can be made before November.

Finally, we hope to make Sunday, the 16th, our special Hospital Service. One is very conscious of the difficulties of doctors and nurses in getting away for this service, but it is hoped that as many as possible will join with us in intercession and thanksgiving for the work of the hospitals of this land.

The Hills

"I will lift up mine eyes unto the hills:
"From whence cometh my help.
"My help cometh from the Lord." Ps. cxxi A.V.

Here in the dry and scorching plain,
Where the wind blows hot like a furnace blast,
As slaves bound close in a captor's chain,
We toil and sweat. Rest comes at last:

The sun sinks big in a crimson ball,
And we turn our gaze to the darkling East,
Where the purple hills beloved of all
Keep hope alive in man and beast.

For streams are there, and lush grass grows,
And the herd can rest in the shady dell,
And the rocks are pink with the mountain rose,
And lit with the graceful asphodel.

So, blindly though in the plains we live,
We lift our eyes to the hills, and see,
And for the help that the hills can give,
We offer our thanks, O Lord, to Thee.

H.E.B.

• • RELIABILITY AND SERVICE • •
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Souvenirs of the Holy land, art photos, lantern slides, the varied artistic creations of the oriental craftsmen, antiquities, in short everything that can interest the tourist or student in Palestine.
MAIL ORDERS GIVEN SPECIAL ATTENTION.

More Notes on the Rooster

Pisthetairus — "Of this, therefore, we have many proofs, that, not the gods, but the birds, were rulers and kings over men in ancient times. For example, I will first point out the cock to you, how he was sovereign and ruler over the Persians, before all, before Darius, and Megabyzus. So that he is still called the Persian bird, from that his domain."

Euelpides — "On this account, then, even now, he only of the birds struts about with the turban erect on his head, like the great king."

Pisthetairus — "And so powerful was he, and great, and strong at that time, that still even now, on account of that power of his at that time, when he merely crows at dawn, all jump up to their work, braziers, potters, tanners, shoemakers, bathmen, corn factors, lyre-turners, and shield-makers: and they trudge off, having put on their shoes in the dark."

— Dialogue from ARISTOPHANES (c. 448—385 B.C.)*

In view of the fact that no space was available last month to publish all our notes on the history of the rooster we now venture to add a few more details which it is hoped will be of interest to the reader.

Cock-fights were held annually in the theatres of ancient Athens at the public expense, and the training of the birds was carried out with much care, especially at Tanagra in Bœotia, Rhodes, and Delos, which had the enviable reputation of producing the largest and strongest. The birds bore brass spurs on their legs, and fought on tables furnished with raised edges; but before the combats took place the birds were fed on garlic which apparently increased their eagerness for the fray. Cock-fighting is said to have occurred as early as the time of Crœsus, the last king of Lydia, in Asia Minor (560—546 B.C.). The fights between roosters formed a theme for many of the Greek

* See Gene Stratton-Porter, *Birds of the Bible,* 1916, p. 132. Another character in the dialogue calls the rooster: "A bird from our company, of the Persian race, which is said everywhere to be the most terrible, the chicken of Mars"; while Euelpides addresses it as follows: "O master chicken! How fitted is the god to dwell upon the rocks!" — Pindar's birth date is c. 522 B.C. and not 552 as stated in my last article.

poets, who referred to the little warrior under the proud name of Alektor. Thus Æschylus (525—456 B.C.) warns the Athenians against civil war as resembling the combats of roosters, while Pindar (522—443 B.C.) compares the inglorious victories of a civil war to the victories of a common fowl. Simonides the lyric poet (556—514 B.C.), Theognis the elegiac poet, who was born about 540 B.C., and Epicharmus the comedian (540—450 B.C.), all mention Alektor as the usual companion of man, while Aristotle, one of the greatest philosophers of antiquity, who died in 322 B.C., is stated to describe the fowl familiarly in his writings. The poet Homer never refers to it.

The rooster was sacrificed in the temples of Asklepius, the god of the medical art, the reason for which is not clear. Some have suggested that it is here to be regarded as the herald of the dawn of a new life, but those who regard Asklepius as representing the winds cite PAUSAN. II, 34, 2, where a rooster is the sacrifice to avert wind hurtful to the vines. A lamp in the Cyprus Museum actually shows a figure of the rooster of Asklepius. As a matter of fact in most of the Museums in Europe are to be found vessels of the Greek period with figures of the bird on them. Thus on vases in the Fitzwilliam Museum, England, are two fighting roosters facing each other, and two other pairs with a lizard and a large double palmette respectively between them. Similar scenes are on pottery vessels in the British Museum, while an early lekythos in Madrid is most interesting, as it has represented on it cock-fighting, men holding more birds in readiness, and spectators. In the Leyden Museum is a vase depicting old men giving roosters and hares to *epheboi,* or youths over sixteen years of age. A late Greek sepulchral relief in the British Museum bears a male figure holding out a bunch of grapes to an expectant rooster, while on the outside of each arm of a cast of a late Attic chair of a priest of Dionysos Eleuthereus in the same institution is a stooping winged male figure setting two roosters to fight. The bird occurs on other sculptures in the British Museum and also on objects of early date in Cyprus (compare above), where we see votive examples of pottery, a figurine of a temple-boy with a rooster, and a large limestone sarcophagus of c. 500—450 B.C. adorned with a figure of the bird and other emblems.

Sir E. Brown, *Poultry Breeding and Production*, 1929, I, p. 19, writes: "In a work on the temple of the Damian Hera, Menodotus says 'as the cock spread from Persia, so the sacred peacock spread from the temple of Hera to the surrounding districts.' In the [early Persian] religion of Zoroaster the dog and the cock were sacred animals; the first as the faithful guardian of flocks and herds, the second as the herald of dawn and the symbol of the light and the sun. The cock is specially dedicated to Craosha, the heavenly watchman, who awakened by fire, awakens the cock in his turn; he then by his crowing drives away the Daevas, evil spirit of darkness, particularly the yellow long-fingered Bushyacta, the demon of sleep . . . . Wherever a Persian settled he took as much care to procure a cock as to pray and wash before and during sunrise."*

Owing to the fact that neither the rooster nor the hen is expressly mentioned in the Law the Jews for centuries past have sacrificed these birds on the Day of Atonement — in the case of more or less rich people, a rooster for each male and a hen for each female in the house, and in the case of poorer families only one bird of each kind for the whole house. Hastings, *Dictionary of the Bible*, 1924, p. 147, says that "Talmudic tradition finds references to the cock in *Isaiah*, XXII, 17, *Job*, XXXVIII, 36, and *Proverbs*, XXX, 31, but all these are very doubtful." However, in the new American translation of the Old Testament, edited by Professor J. M. Powis Smith, the "strutting cock" is mentioned in the verse of *Proverbs* cited above:

> "There are three things that are stately in step,
> Four that are stately in gait:
> The lion, which is mightiest among beasts,
> And turns not back before any;
> The strutting cock, and the he-goat,
> And the king at the head of his people."

The hen is picturesquely referred to in *Matthew*, XXIII, 37 (compare *Luke*, XIII, 34): "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee,

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*Brown, *op. cit.*, p. 22, says: "The fowl was well known in Britain before Cæsar's invasion", but I do not know the authority for this statement.

how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not!" In our previous article we commented upon the passage in *Mark*, XIII, 35, in which the rooster signifies the early morning when Christ may appear again, and further in this connection we may add that the "cock-crowing" *(alektorophonia)* was the actual name of the third watch of the night, just before the dawn, at which time the cock crows at irregular intervals.* The Roman author Pliny who was a boy at the time of the crucifixion of Christ (he died in 79 A.D.) gives detailed instructions for the feeding of chickens, mating, brooding, choosing eggs, the diseases of sick hens and the remedies. The roosters he praised for their bravery and knowledge, and called them "sentinels and astronomers." He mentioned a barnyard fowl that was supposed to speak, and recorded that the first man of Rome who devised a coop to keep fowl in, and to "cram" them, was one Lenius Strabo. He also told of an old law providing that no man should serve at his table more than one hen and then only one that had not been "crammed." But he said the law was overcome by feeding *roosters* on a paste of mead soaked in milk, which made their flesh so tender that they could be eaten instead of the hen. Pliny presaged the incubator by stating that eggs could be germinated either by the heat of the human body or by frequently turning them over a slow fire of chaff. He was of the opinion that if a broody hen heard a hawk cry, her eggs would be marred; and he recommended an iron nail under the straw

* Another interesting early Christian (Egyptian) symbol of the resurrection is the figure of a frog, which, in one instance, appears on a lamp together with the inscription *ΕΓΩΕΙΜΙΑΝΑΣΤΑΣΙΣ = Egō eimi Anastasis,* "I am the Resurrection"; compare Lanzone, *Dizionario di Mitologia Egizia,* 1881—86, p. 853. To the older *pagan* Egyptian this figure — typical of teeming life and also of the resurrection — was the symbol of the goddess Heqt, the wife of Khnum, who created man on a potter's wheel; when laid on a mummy the figure transferred to it the new life which was in the body of the goddess. A certain lady who is mentioned in one of our great IVth Dynasty (c. 2900 B.C.) tombs at Meydum, in Egypt, actually bore the name "Frog" *(Pageget)!* This is the earliest known reference to the little amphibian in the hieroglyphic texts.

of the nest as a remedy "against the spoiling of eggs by thunder!" (cf. Stratton-Porter, *op. cit.*, pp. 132—133).

The rooster very commonly appears as a device in the Roman period, as for example on two coins from Neapolis (Nablus) and Damascus, respectively, which show two roosters issuing from their cages — perhaps an indication of some festival in which fights between the little feathered warriors were a prominent feature. The rooster also occurs on various Roman coins in the British Museum and in one instance is represented as resting on a *cavea* or cage in which roosters were kept and carried to the places where the auspices were taken by observing the manner in which the birds fed; it also appears on Roman lamps, occasionally in association with the hen, and on bowls, when it sometimes confronts another rooster or holds a wreath in its beak. An interesting object of the same period from Egypt consists of a pottery figurine of Cupid with his torch, accompanied by a rooster.

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The Bookroom at St. George's Close will be reopened on weekdays (Saturdays excepted) from 5.30—6.30 p.m., beginning October 10th.

A good selection of books of interest to the pilgrim, or those interested in religious and missionary subjects may be found.

There will be a large selection of Christmas Cards from 5 mils upwards. Calendars for the year 1933 may be obtained after the end of October.

The Chantry Devotional Library is always open, and the books may be borrowed without charge. Will those who have borrowed books and not entered either the title of the book or their own name, please correct the Borrowers' Book.

The following books have been missing from the shelves and not properly entered. Those who have them will kindly return them.

Religion and Reality	*by*	Sirdar Singh
Faith of a Catholic		Darwell Stone
Glory of Redemption		Workman
Christ the Way		Paget
Christ and the Modern Man		Chandler
God in Christ		Gose
Mother Cecile		C.R.

Notes

The Rev. J. Khadder has been asked by the Bishop to come and help him personally in Jerusalem, especially in connection with Arabic work.

The Bishop has appointed the Rev. David Whiteley Irving to be Chaplain at Haifa. Mr. Irving was at Queen's College, Cambridge, and obtained a Second Class in the Theological Tripos. He was a Chaplain to the Forces during the war and saw some considerable service in Palestine and was actually one of the first chaplains to enter the town after it had been evacuated. Mr. Irving was curate at St. Stephen's, Carlisle from 1914—19, during which time he was released for duty as an Army chaplain. He was then successively curate of St. George's, Barrow-in Furness, Vicar of Holy Trinity, Millom, and Vicar of St. Stephen's, Carlisle, since 1924. Work in the parish of St. Stephen's has flourished to such an extent that the parish has had to be divided and a curate in charge appointed to a new district. Mr. Irving has promised to come to Haifa as soon as he is released by the Bishop of Carlisle, and it is hoped that he will take up his duties before the end of the year.

The Rev. O.H. Thompson has been appointed to a cure of souls at Shefa Amr and starts on Sunday, October 9th.

The Bishop has re-appointed the following Examining Chaplains:- Canon Danby, the Revs. E.F.F. Bishop, E. Marmura and O.H. Thompson; and has appointed Archdeacon Stewart as an Examining Chaplain.

The engagement has been announced of Miss Ivy Freeth, a British Sister in the Government Hospital, to the Rev. H. B. F. Eales, Chaplain at Limassol, Cyprus.

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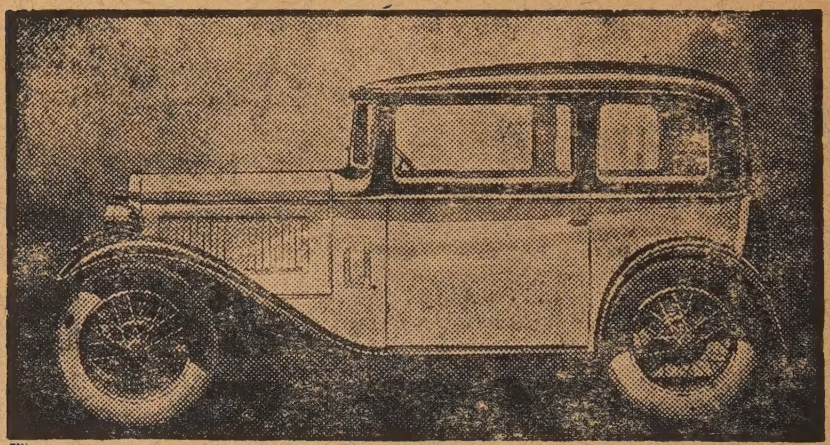

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